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## ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

ESSAY VIII.

### *Eternal Punishment.*

THE subject of this essay is the Orthodox doctrine of Eternal Punishment.

The Orthodox doctrine of Future Punishment is exceedingly simple. There is to be a judgment in the last day, universal and final. All mankind are to be collected before the judgment-seat of Christ, and there to be divided into two classes, — one on the right hand, and the other on the left. These are to go upward, to heaven, to be eternally happy; those downward, to hell, to be eternally miserable. There are no degrees of suffering; for the torments of hell are infinite in degree, as well as eternal in duration. No allowance is made for ignorance, or want of opportunity; for inherited evil, or evil resulting from force of circumstances. The purest and best of men, who does not believe the precise Orthodox theory concerning the Trinity, sits in hell side by side with Zingis Khan, who murdered in cold blood hundreds of thousands of men,

women, and children; marking his bloody route by pyramids of skulls. The unbaptized child, who goes to hell because of the original sin derived from Adam, is no better off than Pope Alexander VI., who outraged every law of God and man, and who, says Machiavelli, "was followed to the tomb by the holy feet of his three dear companions, — Luxury, Simony, and Cruelty."

Various ineffectual attempts have been made, in all ages of the Church, to soften the austerity of this doctrine. From the days of Origen (who believed in a final and universal restoration) to that of Swedenborg (who admits certain pleasures of a low kind into hell itself), these merciful doctors have always been trying to soften this austere dogma; but ineffectually: for the dread of an eternal hell has been one of the chief motives which the Church has used in converting men from sin to holiness. Any suggestion of the possibility of future restoration, would, it is feared, cut the sinews of effective preaching. For the baptized who are not fit for heaven, the Roman-Catholic Church has established, indeed, a temporary hell, with torments of an inferior sort; for bad Catholics, there is purgatory, with the hope of ultimate escape from it; but for the unbaptized heathen, for heretics, and for excommunicated persons, there is nothing but eternal punishment.

Beside the practical reason for maintaining this doctrine, which we have just intimated, there are also scriptural and philosophical reasons. Scripture and reason both do, in fact, seem to teach opposite doctrines on this subject. There are passages in the New Testament which appear to teach never-ending suffering, and others which appear to teach a final, universal restoration. It is written, "These shall go away into eternal punishment;" but it is also written, that Christ "shall reign till all things are subdued unto him;"

when "the Son also himself shall be subject to Him who did put all things under him, that God may be all in all." As the same word is used to express the way in which all enemies are to be subject to Christ, and the way in which Christ himself is to be subject to God, it follows, that the enemies, when subjected, shall be friends. It is said that the wicked shall be punished "with everlasting destruction from the presence of God;" but it is also said, that, "in the dispensation of the fulness of times, God will gather in one all things in Christ, both which are in heaven and on earth;" and "that, at the name of Jesus, every knee should bow, in heaven, in earth, and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." It is said of the wicked, that "their worm never dies, and their fire is not quenched;" but it is also said, that "it pleased the Father, having made peace through the blood of the cross, by Christ to reconcile all things unto himself, whether they be things in earth or things in heaven." So that Scripture, at first sight, seems to teach both eternal punishment and universal restoration.

There is a similar contradiction on this subject, if considered in the light of pure reason. When looked at from the divine attributes, the unavoidable conclusion seems to be, that all men must be finally saved. For God is infinitely benevolent, and therefore must wish to save all; is infinitely wise, and therefore must know how to save all; is infinitely powerful, and therefore must be able to overcome all difficulties in the way of saving all: hence all must be saved. But, on the other hand, when we consider the subject from the position of man's nature, an opposite conclusion seems to follow. For man, being free, is able to choose either evil or good at any moment; and, as long as he continues to be essentially man, he must retain this

freedom; and therefore, at any period of his future existence, however remote, he may prefer evil to good, that is, may prefer hell to heaven. But God will not compel him to be good against his will (for unwilling goodness is not goodness); and therefore it follows, that there is no point of time in the infinite future of which we can certainly say, that then all men will be saved.

It is certain, however, that the doctrine of eternal punishment, in the common form, can only be maintained by giving up some of the infinite attributes of the Almighty. If punishment is to exist eternally; if hell is eternally to co-exist with heaven; if certain beings are to be continued for ever in existence merely as sinful sufferers, — then, it is clear, God is not omnipotent. He shares his throne for ever with Satan. Satan and God divide between them the universe. God reigns in heaven, Satan in hell. God desires that all shall be saved; but this desire is absolutely and for ever defeated by a Fate greater than Deity. Law divorced from love — that is, nature in its old pagan aspect — is higher than God. God is not the Almighty to any one who really believes eternal punishment. God is not the Sovereign of the universe, but only of a part of it. The doctrine of eternal punishment, in its common form, does, therefore, virtually dethrone God.

It is, in fact, impossible to conceive of an eternal hell co-existing with an eternal heaven, without also seeing that it limits eternally the Divine Omnipotence; for the omnipotence of God is in carrying out his will to have all men saved by becoming holy. Unless God's laws are obeyed, God is not obeyed; and he is not Sovereign, if not obeyed. Hell is a condition of things hostile to God's will: it is a permanent and successful rebellion of a part of the universe. It is no answer to say, that it is shut up and restrained and made to suffer; for it is *not* conquered. God

has conquered sin, only when he has reduced it to obedience. Hell is no more subject to God than the Confederate States are subject to the United-States Government. They are shut up by a blockade; they are restrained by great armies and navies; they are made to suffer: but they are *not* reduced to submission and obedience.

Nor is it any answer to say, that the existence of sin and suffering hereafter no more limits God's omnipotence than its existence here and now limits his omnipotence. For the question is of ETERNAL suffering. Temporal suffering, hereafter, we grant, is no objection to the Divine Omnipotence. Limited and finite evil, in this world or the other, is no philosophical difficulty; and for this reason, — that finite evil, when compared with infinite good, becomes logically and mathematically *no* evil. The finite disappears in relation to the infinite. All the sufferings and sins of earth, through all ages, are strictly nothing when viewed in the light of the eternal joy and holiness which is to result from them. This is a postulate of pure reason. Make evil finite, and good infinite; make evil temporal, and good eternal, — and evil ceases to be any thing. But make evil eternal, as is done by this doctrine, and then we have Manicheism — an infinite dualism — on the throne of the universe.

But what, then, is the vital truth in the doctrine of eternal punishment? Christ says, "These shall go away into eternal punishment." What is this "eternal punishment"? It is commonly supposed to mean the same thing as punishment which shall never end, or punishment continued through all time. But this is to misunderstand both the philosophical and scriptural meaning of the word "eternal." Eternal punishments are the opposite of temporal punishments: they have nothing to do with time at all; they are punishments outside of time. To attempt to

realize eternity by adding up any number of myriads of years of time, is necessarily a failure; for time and eternity are different things. You might as well attempt to produce thought or love by adding up millions of miles of distance, as, by adding up millions of years of time, to get any idea of eternity. Eternal life, in the language of Scripture, has nothing to do with the future or the past. It is a present life in the soul, awakened within by the knowledge of God and Christ. "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life and eternal death both come from the knowledge of God and of Christ. To one, it is a savor of life; to another, of death. Eternal punishment and eternal life are the punishments and the rewards of eternity, as distinguished from those of time, and having their root in the knowledge of God which comes through Christ. Eternal life and eternal punishment both commence here, from the judgments which take place now: but the last judgment, or the judgment of the last day, is that which will take place hereafter, when the soul shall have a full knowledge of itself and of God; see its whole life as it really is; have all self-deceptions taken away, all disguises removed, and know itself as it is known. God's love, when revealed, attracts and repels. Like all real force, it is a polar force. The one pole is its attractive power over those who are in a truth-loving state: the other pole is its repelling power to those who are in a truth-hating state. Love attracts the truthful, and repels the wilful. Eternal punishment, then, is the repugnance to God of the soul which is inwardly selfish in its will, — loving itself more than truth and right. It is the sense of indignation and wrath, alienation and poverty, which rests on it while in this condition. It is the outer darkness; it is the far country; it is the famine, which comes as a holy and blessed evil, sent to save, by

bringing to repentance, the prodigal child, who has not yet "come to himself."

From this knowledge of God and of itself, therefore, — from this judgment of the last day, — will flow eternal life to the one class, and eternal punishment or suffering to the other. Those who have been conscientious and generous; who have endeavored faithfully to live for truth and right; who have made sacrifices, and not boasted of them; who have clothed the naked and fed the hungry, making the world better and happier by their presence, — will hear the Saviour say, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat." Perhaps they had never even heard the name of Christ; perhaps they were the Buddhists of Burmah, of whom Mr. Malcom speaks, who brought food to him, though a stranger to them. "I was scarcely seated," says he, "when a woman brought a nice mat for me to lie on; another, cool water; and a man went and picked me a half-dozen fine oranges. None sought or expected the least reward, but disappeared, and left me to my repose." Or perhaps they will be the poor black women in Africa, who took such kind care of Mungo Park, singing, "Let us pity the white man: he has no mother to bring him milk, no wife to grind him corn." The reward of their fidelity will be the gift of a greater power of goodness, coming from a knowledge of God and Christ. They were helping Christ, though they did not know him. They will say, "Lord, when saw we thee an hungered?" These Gentiles, who are without the law, who do the things contained in the law, will come to know God and Christ, and receive a spiritual life, — life flowing from that knowledge. On the other hand, those who have not endeavored to do what they knew to be right will receive from the same knowledge of

God and Christ a spiritual or eternal punishment. Perhaps they have received some of it already in this world; but a deeper knowledge of the truth will bring a keener self-reproach. The worm that never dies is this gnawing tooth of conscience. The fire which is not quenched is the heart still selfish, turned to evil, joined with a conscience which sees the good. For man, as long as he is man, cannot get away from himself. He may sophisticate himself with falsehoods; put his conscience to sleep, and imagine that he has escaped all the penalties of evil: but he cannot escape from himself. The longer and deeper the sleep of conscience, the more terrible its final awakening.

Eternal punishment, therefore, is the punishment which comes to man from his spiritual nature; from that side of man which connects him with eternity, in contradistinction from temporal punishment, which is that which comes from his temporal nature and the temporal world. Through the body, he receives temporal pleasure or pain from the world of time and space: through the spirit, he receives spiritual joy or sorrow from the world of eternity and infinity.

Thus intimately are judgment and retribution connected. There is nothing arbitrary about rewards or punishments. They follow naturally and necessarily from the revelation of divine and eternal truth. Sooner or later, the everlasting distinctions between right and wrong, good and evil, make themselves seen and known. The distinctions between right and wrong *are* eternal.

The idea of duration is not connected with eternal punishment or eternal life; for the idea of duration belongs to time, and not to eternity. Human law sentences men, for crime, to be punished by imprisonment for six months, three years, ten years, or for life; but, in God's world, there is not, and cannot be, any relation between a man's

guilt and the precise time he is to suffer. He must suffer while he is guilty, be the time longer or shorter. When he ceases to be guilty, he must cease to suffer. He therefore fixes the *duration* of his suffering himself: that makes no part of the divine sentence. If he judges himself unworthy of eternal life during five, ten, one hundred, or ten thousand million years, that is for himself to say. God will never save him against his will; and God can wait. The sphere of time belongs to man's freedom; that of eternity, to the freedom of God.

And this reconciles the philosophic difficulty. Man, being *free*, can postpone his submission and obedience *indefinitely;* but, being finite, cannot postpone it *infinitely.* At any point of time, he may still resolve to resist the influx of eternal life, and continue in the sphere of death: but eternity surrounds time, and infolds it; and, in eternity, God's purposes will be realized, and every knee bow, of things in heaven and in earth, and under the earth. Universal harmony must prevail at last.

It is not our object to state, to criticise, or to defend Universalism. We therefore go into no argument on this side. We deal with Orthodoxy, and deny that eternal life or death means never-ending. It means vastly *more.* It has a vastly deeper and higher meaning. Well may we believe, that the true doctrine, when generally received, will add immensely to the power of the gospel in converting and saving souls.

But what is the vital truth in the doctrine of a future judgment? and how is Christ the Judge? A deaf and dumb child, being asked this question, replied, "Judgment is to see ourselves as we are, and to see God as he is." This is the essential thing in judgment; and in this sense Christ is declared "to be the Judge of the quick and the dead;" that is, he judges us in this world, and will judge

us in the other world. His judgments are not external, sentencing us to external punishments; but they are internal, causing us to judge ourselves. He shows us what we are. Whenever he comes, he comes to judgment; separating the good from the evil, testing the state of the heart, causing men to go to the right or the left. His coming always makes an issue which cannot be avoided; calls upon us to decide which course we shall take, what thing we shall do, what master we will serve. When Christ first came, he came for judgment, that the thoughts of many hearts might be revealed, — revealed to themselves and to others. Wherever he came, men immediately were divided into two classes, — becoming his disciples, or becoming his opponents. No longer was any compromise possible between truth and error, between right and wrong. They were obliged to choose which to serve; and they chose according to the inward tendency of their hearts. Those whose hearts were right, chose the right: those whose hearts were wrong, chose the wrong.

Christ is thus the Judge of the living as well as the dead. Often in our lives he comes to us thus to be our Judge. Every time that he calls upon us to do any thing for him, he judges the state of our heart. Every time that he offers an opportunity to the world of improvement or progress, he judges the world.

When he was on trial before Caiaphas and before Pilate, hey were on trial, and not he. When they sentenced him, they condemned themselves. During the whole of those dark hours, when Christ was buffeted, spit upon, crowned with thorns, to the eyes of angels he was seen to be sitting on the throne of his glory. Caiaphas and the Jewish priests, Pontius Pilate and the Roman soldiers, Judas Iscariot, the Jewish people, each in turn received their sentence, and passed to the left hand. And so ever since,

whenever any great opportunity has been given to the world to decide between right and wrong, the world has pronounced judgment on itself; has gone to the right hand with the sheep, or to the left hand with the goats. When Paul offered Christianity to the Jews, and they rejected it, he told them "it was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." So it always is. God does not judge us, nor Christ; but we judge ourselves. For this reason, Jesus says, "If any man hear me, and believe not, I judge him not; for I came not to judge the world." And again he says, "The word which I have spoken, the same shall judge him at the last day." And yet again, "This is the judgment, that light has come into the world, and that men have chosen darkness rather than light, because their deeds are evil."

The force of eternal punishment, therefore, is not in the statement that it is never to end; nor in any description, however vivid, of outward physical torments. Such descriptions produce excitement, agitation, terror. But this is not *conviction*. The doctrine, not being in harmony with the attributes of God or the nature of man, can never be sincerely or profoundly believed. It is inwardly opposed by every Christian conviction in the human soul; for it is not Christian, but Pagan. It is a relapse into Paganism, an importation of Pagan terrors into Christianity. It degrades every soul that teaches it, or that accepts it, in the same way that idolatry degrades it. It puts a veil between the soul and the true God.

But the true Christian doctrine of eternal punishment is, that the soul which sins shall eternally suffer; that there is an eternal distinction between truth and falsehood, good and evil; that spiritual distinctions are positive and

real; and that evil is not a mere negative thing, implying a little less of good, but positive, being the state of a soul which is repelled, not attracted, by the Divine Goodness; which keeps away from God, as the shadow keeps on the side of the globe which is away from the sun.

Again: eternal suffering is the suffering of eternity, as distinguished from temporal suffering, which has its root in time. This is something which comes from within, while temporal suffering comes from without. Till man is reconciled to God by obedience and love, he has the sentence of death in himself. This suffering is not arbitrary, but fixed in the nature of things. As a sinner, man must be eternally separated inwardly from God, and therefore from bliss. His hell is within him, not without. And it is also here, as well as hereafter; since eternity is here, no less than time.

In this view of eternal punishment, there is an important truth, — truth essential to the just spiritual growth of man. It is needed to resist the tendency to make light of sin. It is needed to oppose the view which makes evil as well as good a natural growth; and teaches that all men are on their way upward, and will ultimately fall into heaven by some specific levity. It is needed to remind us that we must choose whom we will serve; and that, consciously or unconsciously, we are at all moments tending either upward or downward, — either toward God, or away from him.

This is the great truth which is often lost sight of by Liberal Christianity, and by that easy optimism which declares that "whatever is, is right;" but darkly taught, because dimly seen, by Orthodoxy. Pagan in its form, there is often an essentially Christian idea communicated by the Orthodox pulpit. The Pagan form may be neglected and disbelieved: the Christian impression may remain. It

tightens the nerves of the soul, as a cold bath invigorates the body made languid by too much warmth and ease. Yet, as long as the Pagan form remains, the interior truth is shorn of its full power. Let us pray that the truth, divested of its dark errors, may at last be recognized by the Christian Church. For very often the words of a great writer and thinker (who also was an earnest opponent of the Orthodox form of this doctrine) recur to us in these studies: "Pauci res ipsas, sed rerum imagines, tanquam in speculo, intuentur: at res ipsas, facie ad faciem, ut dicitur, et ablato velo, visuri sumus tandem si Deo placuerit, partim sub occasu hujusce mundi, plenius autem in futuro." *

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## HOME EVANGELIZATION.

An interesting pamphlet has recently appeared, with the title of "Minutes of the General Conference of the Congregational Churches of Massachusetts." The General Conference is of recent formation; this being the record only of its *third* assembling. It is composed of delegates from the several local conferences, and differs from the General Association in being composed of laymen as well as clergymen. We infer, from some statements in the "Minutes," that the new rival association has aroused some unpleasant feeling in the elder fraternity; and that a compromise has been suggested, and steps have been taken for consolidation. It is to be hoped, if the consolidation is accomplished, that the lay membership will not be left out, and that the

* Thomas Burnet, Tract. de Statu Mortuorum, sub fine.

guaranty for free and progressive thought which that membership gives will entitle the discussions of the body to a larger hearing. The present report is certainly a witness to the advantage of the lay element.

The report itself is more than a mere dry record of credentials read, of committees appointed, of preachers chosen, and of the state of the churches in the usual stereotyped phrases of revival piety. It has also a series of spirited resolutions upon the state of the nation, which pledge the support of the Conference to the President, and declare that a true and lasting peace is to be expected only in the destruction of slavery, the root of all our public evil and misfortune. Three essays are appended to the report, two of which are admirable in their tone and spirit. The other essay, "In what Way shall the Tendency to Sabbath Desecration be resisted?" is a melancholy specimen of obsolete thought. In the author's view, sabbath-breaking is not only a very heinous sin, but is a sure sign of general moral corruption. It indicates desperate depravity, and is associated *inseparably* with the worst moral offences, — "disobedience to parents, theft, intemperance, and licentiousness." This statement is preposterous, if we consider the writer's notion of "sabbath-breaking," which is of the strictest Calvinistic type. His binding sabbath method is that of the Scotch Church; excepting, perhaps, the private whiskey-drinking which that church permits. Eight remedies he suggests for the alarming evil: 1. A demonstration that Sunday is the divinely enjoined sabbath, the day of the Decalogue, and of perpetual obligation, in the Mosaic style; 2. A strict sequestration of all public assemblies on the sabbath to distinctly religious ends and services, rejecting all "quasi-religious and politico-moral" meetings, by which the writer evidently means temperance and antislavery meetings, and the like; 3. A good deal of public worship, increasing, rather than di-

minishing, the member of church-services; 4. Uniformity in worship, that churches should be always open on the sabbath, and no vacations be allowed in the hot season; 5. Entire abstinence from all kinds of labor on the sabbath; 6. Entire abstinence from all kinds of pleasure on that day, walking or riding, making calls or receiving them, "visiting camps, attending sacred readings and concerts and operas, strolling in cemeteries, and discussing there any thing but what pertains to death, sin, salvation, the judgment, and eternity;" 7. Abstinence from all reading of books, magazines, or newspapers, on the sabbath, except what are absolutely and positively religious; and, 8. A great deal more of "family" religion, by which the writer seems to mean domestic religous pedagogy. The remedies which this writer proposes for sabbath desecration are as extravagant as his view of the sin itself. They are clearly impracticable. Men cannot now be made to confound the Christian Sunday, the day of joy and hope, with the Jewish sabbath, the day of mere rest and abstinence; and they will make use on that day of all that enlarges the spiritual nature, increases mutual love, and illustrates the meaning of the gospel.

In striking contrast with the stiff re-actionary tone of this sabbatical essay is the tone of the second essay, by a deacon of the church in Medway Village, on the "Obligation of Private Christians to carry on the Work of Home Evangelization by Means of Social Intercourse and the Holding of Neighborhood Meetings." The style of the essay is not that of a practised writer. It is cut up into short paragraphs, each of which seems rather the texts of discussion to come, than the substance of the discussion itself. Yet, in spite of this fragmentary style, there is in the essay an honesty, simplicity, freedom, and common sense, which are very charming. The general proposition of the writer is, that social religion is the only effective religion; that men

can never be brought to Christ, unless religion be brought home to them in their actual interests and pursuits; that true Christianity is impartial and unwearied in its social endeavors. Several things in the outset the writer stigmatizes as unworthy of the genuine Christian spirit, — the proselyting habit; patronage of one or another professional man or tradesman, simply because he attends the same church; abstinence from political assemblies and social reforms, because Christians are there compelled to associate with so many worldly men; exclusive sanctimoniousness in any kind. He attributes the calamities of the country, in great measure, to this divorce of religion from the world, and this attempt of Christians to separate themselves from the ungodly in their social relations. Christians ought to mingle with the world all the more that they are followers of him who came to seek the lost and to save sinners. It is a sad thing, in the view of this good deacon, when worldly men show more zeal for the salvation of the world than Christians show; when the unconverted are doing more for the real regeneration of society than those who rejoice that they have met with their change and found their hope; when men out of the Church are more busy in the active imitation of Christ than men in it. Pathetically he says, "The good Samaritan, or the humane infidel, is a better type of true religion with the masses, than either priest or people *who only fast and pray*, — who worship God in the temple, but who fail to recognize his image in a wounded man by the wayside;" and he intimates his own conviction, that, in this judgment of priest and people, the masses are right. He would not, indeed, have men neglect personal religion, or disuse private religious exercises; but, if the alternative is offered, he would have private religious duties give way to those which are social and disinterested. "As it respects his influence in the

world, a Christian may sooner neglect the family altar or the closet, than refuse bread to the hungry or a cup of cold water to a brother-man."

The writer goes on in this contrast of "*patent* humanity" with "*latent* piety;" and does not hesitate to say, that the former, rather than the latter, honors and promotes religion. "Speculate as we may," he says, "*philanthropy, Christian philanthropy*, is the broad seal of the true faith." This will triumph, in the end, over all dogmatism. "That theology which shall produce the highest type of manhood will most assuredly prevail." The inferences which the writer draws from this general truth are very cheering and significant. It is time, he thinks, that Christians should give over their blame of innocent amusements, and should encourage natural and harmless recreation; that they should acknowledge the close connection between piety and joy, and prefer the glad to the sad countenance; should patronize music and song; should make religion inviting to the world. Unlike the writer of the preceding essay, this deacon would have every means tried that may make religion attractive; would have social discussions, meetings in parlors and schoolhouses; and would dispense, as far as possible, with pious formality. He does not see why men cannot talk upon religious matters in other places than vestries or chapels; or why there must always be the same stereotyped hymns, prayers, Scripture portion, and exhortation, when the things of the spiritual life come into question. Religion ought not to be "worn only as a Sunday-suit," or to be jealously excluded from all secular intercourse. It is a great evil that the Church leaves, in the matter of mental and moral training, so much of the work to the school and the lyceum, which it might do itself so easily. Why should secret societies, "lodges," and "divisions" be made the

substitute for the Christian fraternity, so much older, more comprehensive, and more congenial to friendly feeling?

The remedy for social evils, in this writer's opinion, is that the Church shall come nearer to the world; that religion shall have active part in all the affairs of life; that it shall cease to be marked by the Pharisaic and sabbatical spirit; and shall identify itself with all places and with every day. He is not greatly disturbed because some churches are less fully attended than formerly; nor does he consider this test of church-going to be the fair test of the amount of true piety. Happily for those who do not attend church, there are other ways in which the spiritual wants are met; and the fear is quite groundless, that society is "drifting into heathenism and atheism" because there are some empty pews in the ancient houses. If the writer had investigated the subject, he might have found reason to conclude that the statement itself is incorrect, and that the proportion of those who attend public worship is quite as great now as it was fifty or eighty years ago. He does not insist upon this sin of non-attendance in church as synonymous with "sabbath-breaking;" and is rather inclined to be grateful, that, while there are so many surrounding attractions, the pulpit and the sanctuary are not wholly deserted.

The way to fill up the churches is to make their religion interesting. This is a *practical* age, says our Orthodox deacon, — an age which prefers works to mysteries, and sees Deity better when "veiled in humanity," — an age which wants the life of Christ more than the dogmas of the creed. If Christians would build up the Church, "they must convince the world that religion is a good investment, pays good dividends, and pays them promptly." Without religion in common life and social intercourse, all the other "means of grace" will prove to be of little use. "Would

Christians secure for themselves and others 'life everlasting,' they should prove to the world, by their own actual condition and deportment, the truth of Christ's declaration, that the gospel yields to its possessor a hundred-fold more in this life."

We have given so much attention to this remarkable essay of the Medway deacon, that we have but little space left to notice the concluding paper of the pamphlet by a minister in Roxbury, which is, in its way, equally refreshing. It is a careful and elegantly written essay on the means of improving sabbath schools. The author is not an advocate for mere rote and catechetical instruction; and he would have the ideas of the Bible, rather than the words, imparted by the teacher to a class. Thoroughly qualified teachers seem to him better than all artificial helps; and he has no confidence in the plan of stimulating the dexerity of children by asking them to catalogue and classify phrases. He would have the teacher learn the thought of his pupils, yet not in the way of a confessional; and, in connection with this, he suggests that "serious objections" lie against "inquiry-meetings, so called." Scriptural lessons ought never to be task-work; ought not to be committed to memory with such hardship, that the issue shall only be a life-long aversion. "A single verse, learnt willingly, remembered, loved, and prized, is worth ten thousand learnt unwillingly and never received into the heart." The catechism is for the benefit of the teacher more than of the scholar.

Such sentiments as these, in the reports of an Orthodox conference of all the counties, help much to alleviate our regret that the Unitarian sect has not more positive growth. Where views of this kind characterize the teaching, "Liberal Christianity" will have no objections to make. It is significant, too, in this pamplet, that the record of revivals makes no allusion to the prominent Calvinistic doctrines, —

to the Trinity, original sin, the vicarious atonement, or the change in the mind of God. It mentions the services of the Church to the country, its increased interest in home evangelization, and the instruction of the young; but has not a word to say of any new zeal for the ancient doctrines of grace. We trust that this conference, in spite of all projects of consolidation, will keep its integrity, and remain as a sign of the liberal thought of the leading Protestant body in Massachusetts.

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## THE BROAD-CHURCH INTERPRETATION OF THE DOCTRINE OF THE TRINITY.

The most noted, if not the most popular, living preacher of the English Church, is the Rev. Dr. Stanley, Canon of Canterbury, Professor of Ecclesiastical History in Oxford University, Chaplain to the Prince of Wales, and Chaplain to the Queen. No man in England combines more than he the advantages of birth, of scholarship, of polished manners, eloquent address, and a rhetoric the most choice, affluent, and brilliant; but the chief source of his growing fame is doubtless his pronounced sympathy with liberal opinions, the broad catholicity of his spirit, and the reverence for truth which appears in every thing which he sends forth. We see these characteristics in his more solid volumes of historical lectures upon the Jewish Church and upon the Eastern Church, from which no criticism of some of the special statements can remove the beauty and the fascination. In spite of the apparent evasion, in the lectures upon the early Jewish stories, of those difficulties which the works of Dr. Colenso have set in such bold relief, it will remain true, that Dr. Stanley's

account of the times of Abraham and Jacob and Moses, of the wars of Canaan and the rule of the Judges, is the most clear and satisfactory narrative of those ages that has appeared in English. It is the only account by an English writer, so far as we know, which, without committing the reader to any unscientific belief or theory, succeeds in straightening into a perspicuous story the confused, obscure, and conflicting statements of the Sacred Record, which shows us the history in its probable and natural movement.

The choice of Dr. Stanley to be travelling companion, and, in some sense, *guide*, to the young Prince of Wales, in his recent journey in the East, was wise in more respects than one. Not only could the familiarity of this guide with the route to be travelled enable him to explain the objects of interest in those ancient and sacred lands, but the enlightened wisdom of this free interpreter especially fitted him to tell and apply the religious meaning of these natural scenes. He went as a chaplain; and, in the intimacy of his companionship, did not forget this sacred function. In the four months that the journey lasted, he preached on every Sunday but three; when, with the rest of the royal party, he attended the regular worship of the English Church in Cairo, Jerusalem, and Constantinople. The discourses which he delivered were not old sermons which he took with him for the purpose, or appropriate discourses prepared before the journey with especial care; but were written each one at the place, and close to the time of its delivery, in the cabins of steamers or under the tent. They were adapted not only to the time of the ecclesiastical year, but to the position of the travellers; and were illustrated from what they had just seen, or from what was at the moment before their eyes. Sermon ii., on Israel in Egypt, was preached in the great hall of the

Temple of Karnak; Sermon v. was preached under the shadow of Mount Gerizim, and in front of Jacob's Well, on the day after they had witnessed the Samaritan Passover on the top of Mount Gerizim; Sermon vi., for Good Friday, was preached at Nazareth; and Sermon vii., for Easter, on the shore of the Sea of Galilee, close to the Wall of Tiberias. Another sermon was preached on the side of Mount Hermon, in which, of course, Paul's journey to Damascus was remembered; another, in the ruins of the Temple of Baalbec, in which it was natural to use the Psalmist's word of a "tabernacle for the sun;" another, at Ehden, just beneath the cedars of Lebanon. Probably no preacher has ever in so short a time been able to occupy a series of "pulpits" so remarkable.

By "command" of the royal mother, these sermons delivered before the son have been collected in a volume. There are fourteen of them in all, including the sermon at Windsor Castle on the Sunday after the return, which is printed as one of the series. If they have not the fulness and finish which we might expect in discourses carefully studied, they have, short as they are, a simplicity, point, and freshness which are very charming. There is not a word in them of technical theology or creed-mongering, and their religious tone is throughout in harmony with the most enlightened thought. Practical Christianity is exhibited as better than speculative opinion, and the Church of Christ is shown to us broad enough to embrace all good men. In every one of the sermons, there are remarks which indicate to what school of religious thinkers the author belongs. Take what he says about Abraham in Egypt, in Sermon i.: "Heathen traditions represent him as teaching the Egyptians the astronomy that he brought with him from Chaldea, or as reconciling their theological and political disputes. But this is not that for

which he is remembered in the Bible and by mankind at large: it is as the friend of God and the father of the faithful. It is not for those points which distinguish him from the rest of mankind, but for those points which we may all have in common with him." Or this from Sermon ii., on Israel in Egypt, preached at Karnak: "It is impossible not to feel more strongly here than anywhere else what was the special need and force of the first commandment, 'Thou shalt have no other gods but me,' — the Unity of God. In the present day, we can hardly imagine how any one should have been tempted to think otherwise. But look at the many shapes and figures of the gods to which the wisest nation of that time bowed down! It may be that even then a few loftier minds saw behind these many forms and shapes one presiding Spirit. But it was reserved for Moses to make this high truth the inheritance of all classes alike. That *all* should know that there is one and the same God for all; one and the same for rich and poor, for dull and clever, for small and great, — this is what the ancient Egyptians hardly could have thought possible. In joy, in sorrow, in the hour of death, and in the day of judgment, whatever else befalls us, and whatever other belief we may have, we all believe, and have endless comfort in the thought, that we are in the hands of one overruling God, who makes all things work together for the best."

In Sermon v., at Jacob's Well, we find in the opening this fine passage: "We have lately seen much of the contentions between different Christian churches in this country. We have seen how vehemently each has contended for its own peculiar possessions, and has thought of nothing else in proportion; how, in consequence of this struggle for what is peculiar to each, that which is common to all has fallen into neglect. This is very like what has gone

on in Christendom at large. We have each of us contended for what was peculiar to ourselves, in doctrine, opinion, and customs; we have forgotten that which we have all in common, and which is most important of all. And what is this? It is, in one word, what the epistle of this day brings before us, — 'the *mind* of Christ.' The *mind*, the *character* of Christ; that which he was and is, in that character which is so wonderfully described to us in the Gospels, — *to have this in any degree is what makes a man a Christian: not to have it, is to make all other Christian institutions and opinions worse than useless.* To enter into the recesses of this divine character, more holy than the most revered of earthly shrines; to impress this mind upon ourselves; to carry away some portion of it home for our daily use, more sacred than the most sacred relics, — this ought to be the object of all that we see as we traverse the scenes of his earthly life."

Many more passages in this strain, from other of the sermons, might be quoted to the edification of our readers. One sermon, however (the closing sermon at Windsor Castle), calls for more special notice, since it seems to falsify the statement made already, that there is no technical theology in the volume. It is a discourse for Trinity Sunday; and, in words, the preacher does seem to accept and confess this "ancient doctrine of the Church;" or, if he does not accept it, he "commemorates" it, which virtually amounts to the same thing. The doctrine of the Trinity, as he describes it, is, nevertheless, a very different doctrine from that of the Church, ancient or modern. We have not been accustomed to hear from Orthodox writers, that the Trinity is the grandest of eclectic formulas, gathering up all philosophies about Deity; not a statement of what is unknown, but of what is *known*, about God. Dr. Stanley says nothing about the *mystery* of the Trinity;

about the truth, above reason and beyond reason, of the great Three in One. He treats it as only a practical and comprehensive statement of the actually realized knowledge of God; the summary, in a catholic formula, of every idea and opinion about God which the Church has ever held; an expression merely of "the vastness of God's commandment and of God's revelation." "The doctrine of the Trinity," he says, "when *rightly understood*, impresses upon us, beyond all other doctrines, the infinity, the immensity, of the Godhead, of revelation, of truth, of God's word, and of God's commandment. Its very claim to be considered as the crowning doctrine of Christianity *rests upon this, that it includes and embraces all other doctrines and opinions about the nature of God that have ever existed in the Church.*"

The doctrine of the Trinity, therefore, as it is presented to us by the chaplain of the English royal house, is not even the Sabellian doctrine of a Trinity of attributes. It only represents to us the whole of that which we can rightly conceive of the one God. The closing passage of the sermon seems to show that Dr. Stanley finds it, as most Orthodox critics pretend to find it, in the apostolic benediction; but what he finds in that benediction is precisely what all Liberal Christians will there recognize. The summary of the "infinite perfections" in the "three" clauses, as he gives it, will be entirely satisfying to all Unitarian readers. There is no separation of persons or of attributes in the three *hypostases* of God, Christ, and the Holy Ghost. The "grace of the Lord Jesus Christ" is the beauty of his character, the favor of his aid, and the compassion for sin which he brings. The "fellowship of the Holy Ghost," "the communion in good thoughts, in good deeds, in wise words; the interchange of loving hearts, and the combination for noble objects, and the co-

operation for one another's welfare, and the approval of those whom we love and honor, — this is a fellowship which reaches across all differences of time and place and station and tastes and character; which reaches to the very verge of the grave, and beyond the grave; for it is the fellowship of the Eternal Spirit of God himself." With such a Holy Ghost as this we are quite content.

Dr. Stanley connects the word "divinity" with the name of Christ; but it is the *character* of Christ which he shows as divine, — "the personification, not of one part only, but of the whole of the law of God. Christ's humanity was a real humanity." In his sermon for Good Friday, he does not show us God dying upon the cross, but an earnest religious teacher going to his death, — the end of a long series of sacrifices; the last act of "a long struggle against misunderstanding, opposition, scorn, hatred, hardship, pain." In his account of the inspiration of Christ, he leaves out all supernatural and superhuman notions, and tells us the end of his inspiration, — that it was to give relief, comfort, deliverance, and light; and that he died for these ends, and not to reconcile an offended God to his children, or to carry out any celestial contrivance. In the sermon on St. John, he tells us that the doctrine of the Incarnation, as the evangelist has left it in the first chapter of his Gospel, is "no mere doctrine of theology," but only a practical exhibition to the world, in the life of a man, — a brother of us all, — of the mind and feeling and wish of God. In the Old-Testament revelation, we get only a partial idea of what God really is: we learn some truth about him, but not all the truth. The New Testament, in its exhibition of Christ's character, enlarges this idea; tells us a good deal more about the Infinite Lord; and in showing the "loving-kindness, the wisdom, the firmness, the gentleness," of Jesus of Nazareth, is the "near-

est approach that has ever been made to bring down the mind of God within the comprehension and the devotion and the worship of men." Many have taught, that John's Gospel was, in its proem, if not in its whole course, an elucidation of the mystical relation between an Infinite Father and an Eternal Son. Dr. Stanley, on the contrary, finds the object of St. John's Gospel to be much simpler than that. "It fixes our ideas about God. It tells us, that goodness and justice and truth, such as we see them in Jesus Christ, are the conceptions we ought to have of God. If we are like Christ, we are like God. If Christ is pleased with us, then is God pleased with us. If we know that Christ could not be pleased with us, then we know that God is not pleased with us."

The court of England gives tone and direction to the people of England. No matter how the Bench of Bishops, and organs of the sects, may fulminate their anathemas, may discharge their paper missiles, may parade their sentimental horror and sadness over such defections from the formulas; no matter how many prosecutions may be instituted in the Court of Arches, or how many obsolete laws may be revived to crush out heresy: when the highest household in the land chooses such teaching as this, the heart and preference of the nation will follow. Painful as it may be to the bigots to know that the present and future sovereigns of the English realm are adherents of the Liberal theology, their warnings cannot hinder such high example from having its weight. While men like Stanley are called to preach at Windsor, there will be a ready hearing in all places of learning and honor and intelligence for any utterance of free religious thought. The Oxford professor, with this advantage, will be more than a match for the Oxford bishop, with all his skill in management and all his piety of profession.

## KINGLAKE'S INVASION OF THE CRIMEA.

If there is any satisfaction, amid our own blunders, to know that others have blundered too, Mr. Kinglake has supplied us with abundance of this sort of consolation. He shows us abundantly "quantillâ prudentiâ homines regantur." He attributes the origin of the war, on the side of Russia, to the anger of Nicholas, because Sir Stratford Canning, the English ambassador, had more power with the Porte than he had himself; on the side of France, he ascribes it to the desire of Louis Napoleon to do something to call off the attention of Europe and the French people from his own usurpation; and, on the side of England, he thinks that the cunning of Napoleon, and the power of the "Times" newspaper, brought John Bull into a war with which he had really nothing to do. The war was, therefore, a wholly unnecessary one. The question of the "holy places" was settled by diplomacy before the war began. That was a question between Russia and France, with which England had nothing to do. It was between the Orthodox Greek Church and the Latin Catholic Church. The points in dispute were, —

1. Who should keep the key of the Church of Bethlehem, — the Latins or Greeks?
2. Who should keep the gate of the Church?
3. Who should go to worship first?
4. Who should repair the cupola?

These points were settled by compromise. The Latins were to keep the key, but not to use it. The Greeks were to keep the door, but not to shut it. The Greeks, being early risers, were to go to church first, at sunrise; but this not as a privilege, but merely in accordance with their early habits. Finally, the Sultan was to repair the cupola,

but so as not to alter its form. These compromises, showing the triumph of diplomacy, settled quietly and peacefully all difficulties about the "holy places."

Remained another question, which the diplomats could not settle, and which brought on the war. The Czar Nicholas, in a peremptory and wilful manner, claimed the right of protecting the Greek Christians in Turkey, and demanded a treaty from the Sultan pledging himself not to diminish henceforth any of their privileges. To grant this demand was impossible. Lord Stratford de Redcliffe encouraged the Sultan and his ministers to resist it, firmly, but in the mildest manner. Finally, the Czar broke off negotiations, withdrew his embassy, and, without declaring war, moved his armies into the principalities of Wallachia and Moldavia. The French and English fleets were moved up to Constantinople. The Austrian armies were moved up to the boundaries of the principalities, where they could, at any moment, fall on the Russian flank and destroy the Russian army. Omar Pasha defeated and baffled the Russians in all their attempts. The position became untenable, and the Russian army was withdrawn, after attempting, in vain, to take Silistria. The war was virtually at an end.

Why, then, was the Crimea invaded? Because the English Cabinet went to sleep after too good a dinner. Kinglake openly declares, that the Duke of Newcastle was the only member of the Cabinet who was decidedly in favor of this invasion; and that he drew up a despatch to Lord Raglan, in which he virtually ordered this movement; which despatch he read to the ministers, after dinner, in the evening; and, while listening to it, a majority *fell asleep*. They awoke, and fell asleep again. If they had been awake, they would have altered the despatch so as to leave a discretion to Lord Raglan to invade or

not to invade the Crimea. In that case, there would have been no invasion; for the simple reason, that none of the generals or admirals, English or French, in command at Constantinople, knew how much force Russia had in the Crimea. The English Cabinet in London thought there were about forty-five thousand troops. Marshal St. Arnaud had heard that there were seventy thousand. Admiral Dundas had been told there were a hundred and twenty thousand. The Crimea was invaded in this blissful state of ignorance about the hostile force there, because the English Ministry ate too much dinner. "Quantillâ prudentiâ, fili mî!"

Mr. Kinglake, whose object in writing this story seems to be to tell the honest truth about every thing and everybody, has devoted nearly two hundred pages to his account of the battle of the Alma. He was himself present with the staff of Lord Raglan, the English commander. It was the first battle fought in the Crimea. Prince Mentschikoff, who commanded the Russians, had carefully selected the ground, as the best place to meet the allies in their advance on Sebastopol. Lord Raglan and Marshal St. Arnaud had carefully arranged the position of their respective armies. But the whole battle was fought haphazard. Neither of the three generals had any thing to do in fighting it. All three lost their hold of their troops almost at the beginning. The troops were handled as chance directed, and as the subordinate officers saw fit. Prince Mentschikoff rode away at the beginning of the battle to make a personal reconnoissance on his left, five or six miles off; and did not get back till the battle was decided against his army. Lord Raglan rode with his staff to and fro till he found himself in front of his troops, on a high knoll, in the midst of the Russians. He made use of this accident by sending for a brigade and a couple

of cannon, with which he searched the Russian battalions, and annoyed their reserves. The French marshal disappeared early, and was not heard of often till the end of the battle. "His mind did not touch the battle," says Kinglake. "He was not where he could get a view of what was going on." We may hence infer that the English, French, and Russians fought this battle as they could, under division commanders; and nothing worse can be said of our general at Bull Run. In fact, after reading this book, and remembering the sort of country around M'Dowell, and the poverty of his staff, his cavalry, and his artillery, one feels a rising respect for him.

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## THE LATE DR. FRANCIS.

Convers Francis, D.D., late Parkman Professor of Pulpit Eloquence and Pastoral Care in Harvard University, was a man who was loved by all who knew him. It did not seem to be in him to make or have an enemy. Friendly and genial to all, enjoying social intercourse, and giving joy by his expansive sympathy, he was as happy as a child in his work and in his circumstances. While a minister at Watertown, his preaching attracted numbers, not so much by any charm of manner, nor by any great originality of statement, as by its healthy, cheerful, and progressive tone. The writer of this, then a boy of twelve years, used to walk two miles from Newton Centre to Watertown, as a matter of choice, on Sundays, to hear Dr. Francis. To be sure, the alternative was to go to the old parish church in Newton, and listen to Dr. Jonathan Homer, who, in those years, had already, in his pulpit exercises, left far behind all thought of making himself intelligible to his audience; and

discoursed to himself, in a sort of sing-song way, about his Bible, about his discoveries in tracing the origin of the present version, about the conversations he had lately had, and about any other topic which happened to enter into his somewhat inconsequential train of thought: so that I and my brothers, though schoolboys, were very glad to walk to Watertown, even on a hot day, over a dusty road, to hear the fresh thoughts and genial sentiments and warm-hearted utterances of Dr. Francis. His library, in those days, was a curiosity and treasure; for it contained German books. He was a great reader: he plunged into the deepest current of "the newness" in literature, and swam abreast with the advancing tide. You could borrow of him the last new book published in Germany on any question of philosophy and theology or of social ethics. He gladly lent it; for he had already read it. He read all books as soon as received, and read them through, as a hungry boy eats his cake up immediately, crums and all. He cared not for the looks of his books: he wasted no money on binding or choice editions. Books with him were to be read first by himself, and then by any one else who wished to read them. His books also had a sacred odor of tobacco about them (for the good doctor followed in this matter also the habits of German students), and were marked all through by his diligent pencil. His life at Watertown was happy, in the midst of friends, of new ideas, plenty of new books, and suitable work.

At Cambridge, as professor, we have the testimony of his students to his sympathy with them and their thoughts, and his fidelity in all his sphere of labor. No one ever was more able and willing than he to refer to all the literature on the subject before the class. His encyclopedic head poured out its stores for them without stint or limit,—

"Wild beyond rule or art, enormous bliss."

The only defect in his mind was that its affluence exceeded its ordering and defining power, — an almost fatal defect in New England, where to have fixed opinions on all subjects has long been regarded as the first duty of man. Dr. Francis was slow to decide between opposing views. His mind, well acquainted with all that could be said on both sides, and too conscientious to be dogmatical, would sometimes disappoint the expectant students by leaving the question opened rather than settled. This left a sense of uncertainty in their minds, which is always unpleasant. But those students who possessed the power in themselves of thinking out conclusions lost nothing by this, while they derived vast help from the stored memory and ample resources of their teacher's mind. But if Dr. Francis, as a teacher, may have seemed sometimes to his impatient students to have hesitated too long before coming to a conclusion, this fault (if it was a fault) had no moral cause, but altogether an intellectual one. It was not from any fear of coming to unpopular conclusions; for no man was more brave than he when the time required it, though no man was more modest than he when he did not feel called to make himself prominent. He was eminently a manly and modest person. He would stand up in the defence of Theodore Parker, or any other unpopular man, if he thought it necessary, though naturally preferring peace and retirement to any controversy. So that, if any one, complaining of his theological indecision, should quote Shakspeare, and say, "Yes and No are not good theology," it would be unjust; for he did not begin with "Yes," and end with "No:" nor did he say both "Yes" and "No;" but he stated both sides, and waited before deciding till it could be seen that he was ready to decide aright. And in this tendency he was singularly balanced and sustained by the fortunate circumstance of having a colleague, whose name

and nature are not "Yes" and "No," but "No" and "Yes;" who begins by criticism and denial of the false, and ends by the assertion and sharp statement of the ascertained: so that these two colleagues together seemed to be exact counterparts and supplements; and, in the two together, the able and earnest student had the means of satisfying his wants in opposite directions.

Dr. Francis will long be lamented and missed by those who knew him. His kindly, happy nature kept him always young. Down to his last day he worked, hearing his classes in his house when he could not hear them elsewhere.

We add a notice from the "Daily Advertiser:"—

"Dr. Francis was the fourth child and second son of Convers and Susanna (Rand) Francis; and was born in West Cambridge, 9th of November, 1795. He graduated at Harvard College in 1815, in the same class with President Jared Sparks, John Gorham Palfrey, Professor Theophilus Parsons, and Hon. John A. Lowell. He held a distinguished rank of scholarship in college. After graduating, he studied theology at the Cambridge Divinity School; and was ordained pastor of the Unitarian Church in Watertown, 23d of January, 1819, where he remained twenty-three years. In 1842, he was chosen Professor of Pulpit Eloquence and the Pastoral Care in Harvard College; which office he accepted, and held the professorship until his death. He was a laborious and successful teacher, and discharged his duties with eminent fidelity and wisdom.

"A large number of his writings have been published: among them were 'Errors of Education,' a discourse at the Anniversary of the Derby Academy in Hingham, 21st May, 1828; Address on the 4th of July, 1828, at Watertown; An Historical Sketch of Watertown, from the first Settlement of the Town to the Close of the Second Century, in 1830; A Discourse at Plymouth, 22d December, 1832; A Dudleian Lecture at Cambridge, 8th May, 1833; The Life of Rev. John Eliot, the Apostle to the Indians, in the fifth volume of Sparks's American Biography, 1836; The Life of Sebastian Rask, Missionary to the Indians, in the seventh volume, new series, of Sparks's American Biography, 1845; Memoir of Rev. John Allyn, D.D., of Duxbury, 1836; Memoir of Dr. Gamaliel Bradford,

1846; Memoir of Judge Davis, 1849 (the last three were published in the Collections of the Massachusetts Historical Society); many articles in the 'Christian Disciple,' the 'Christian Examiner,' the 'American Monthly Review,' the 'Unitarian Advocate,' the 'Scriptural Interpreter,' the 'Juvenile Miscellany;' several translations from Herder at different times; Obituary Notice of Miss Eliza Townsend, 1854; and a large number of occasional discourses. He was a member of the Massachusetts Historical Society. In 1837, the honorary degree of Doctor of Divinity was conferred upon him by Harvard College."

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## CHRIST ON THE WAVES.

Joy to thee, limpid sea,
Deep in the heart of mountain greenery!
How still thy waters lie
Beneath the smiling sky,
Thyself Earth's answering smile, O pearl of Galilee!

How soon thy tortured breast
Sank into peace, and sleep of dreamless rest!
How soon thy billows proud
Hushed their contention loud,
And kissed the feet of Him who breathed such sweet behest!

Ungrateful and untrue!
Thou mirrorest but the present and the new:
Thy smooth and sunny face
Bears no memorial trace
Of Him whose tranquil course was o'er thy waters blue.

Alas, forgetful heart!
How canst thou thus repeat the ingrate's part?
Thy louder waves he stilled;
With sweeter calm he filled
The shores of thy wild sea: yet thou unmirroring art!

F. E. A.

## NOTICE TO CLERGYMEN.

The following notice needs no remarks: —

The following synopsis of a treatise on the Gospel Church, with remarks on a Union of Churches in the Spirit of Charity, based on the ritual of the Christian Liturgy, is respectfully offered to the religious meditations of our distinguished clergy and literary men, to be carefully examined by them; and if found acceptable, and any are so disposed, that then their conclusions and theories be written out in accordance with their individual convictions, and for the purpose of publication, as follows; viz.: —

Each treatise is to be so adjusted as to be comprised in an octavo volume of not more than four hundred pages, nor less than three hundred and fifty; and the several manuscripts, on or before the 1st of January next, are to be enclosed to the undersigned in a sealed packet, with an appropriate motto or private mark, to be examined by an Executive Committee appointed from among the members of the American Unitarian Association. And the said Committee so constituted, shall, after examination and approval, select, from among the best and ablest treatises offered, such one of them as they shall judge worthy of publication; and, upon such judgment, the undersigned will advance five hundred dollars towards the publication of one thousand copies of it, under their direction.

The edition to be the joint property of the successful writer and the undersigned publishers, after the payment of the expenses of publication exceeding the above sum. This payment to be made from the first sales of the book.

The treatises not accepted will be returned to their respective owners, on presentation of their duplicate mottoes or private marks, if made within three months after the publication of the book.

THE GOSPEL CHURCH, WITH REMARKS ON A UNION OF CHURCHES IN THE SPIRIT OF CHARITY.

I. An examination of the Christian faith and Christian doctrine contained in the summary of the Christian Liturgy and the common prayers of the Gospel Church.

II. An examination of the Christian articles of the church, the Litany, and the Eucharist; with a full examination and explanation of the words Λογος, Ζωη, and Πνευμα, as used therein.

III. The true signification of the Gospel Trinity, and its accordance with the Holy Scriptures, and the Unity of God.

IV. A dissertation on the qualities and attributes of Almighty God, the great Spirit of the universe; without body, parts, or passions; benevolent and just; around whom circle a thousand brilliant worlds, governed by one law, and guided by one will; the noblest worship of enlightened man.

V. The conclusion, showing that, from such a distribution of heavenly power and action, and that Λογος is the Being to whom our Saviour referred in all cases; to whom he addressed his prayers, and taught us to look up to and adore as our Father in heaven; with the declaration of the orthodoxy of the Gospel Trinity and the Unity of God, — important results must arise, which will tend greatly to remove the doubts and difficulties of honest Christians, perplexed as they are by the holy writings offered to them in the Old and New Testaments, interpreted by the contradictory dogmas of churches and sects; and enable them humbly and conscientiously to worship God in unity of spirit, and righteousness of life; and thus, under the sanction of "the Union of Churches in the Spirit of Charity," permanently lay the first corner-stone of the true Apostolic and Universal Church of Christ.

VI. Remarks on the importance and necessity of such a Union of Churches as is proposed, to strengthen and extend the vital interests of religion.

WALKER, WISE, & CO.

BOSTON, March, 1863.

## MEETINGS OF THE EXECUTIVE COMMITTEE.

*May* 11, 1863. — Present, Messrs. Stebbins, Emerson, Hedge, Brigham, Hinckley, Winkley, Sawyer, Nichols, Smith, and Fox.

The Committee on New-England Correspondence reported, that applications for aid had been received from two societies: but, as neither of them had answered the questions required by the vote of July 14, no action was taken; and the Secretary was instructed to write to them for the needed information.

The Committee on the India Mission reported, that Mr. Dall, just before leaving for Calcutta, had collected, for the purchase of a printing press and type for the use of his mission, $360. The amount needed to meet the whole expense being $450, he had asked for an appropriation to make up the deficiency. It was then voted to give to Mr. Dall, for this object, $90, the sum required, from the funds originally contributed for the purchase of a press by Daniel Low, Esq.

The Committee on Western Correspondence reported, that the application concerning the church in Joliet, Ill., had been considered; and a reply had been sent, to the effect that no help could be given, as it was contrary to the plans of the Association to invest funds in churches. This action of the Committee was approved.

The same Committee reported concerning the missionary labors of Rev. William H. Fish of Vernon, N.Y., and read extracts from one of his letters; and, in accordance with their recommendation, an appropriation of $50 was made to aid him in his excellent work.

The Committee on Publications reported in favor of

printing an edition of the "Soldier's Manual of Devotion" from the plates offered to the Association, free of expense, by the author, Rev. J. G. Forman; and they were authorized to issue an edition of a thousand copies of the work for gratuitous distribution in the army.

The Special Committee, appointed to make arrangements with Rev. William G. Scandlin, reported, that he left on Tuesday last for the army of the Potomac, to commence his labors as missionary of the Association.

The Committee on the Annual Meeting presented a statement concerning the arrangements made and contemplated for that occasion; and then the Board adjourned to Monday, May 25.

*May* 25. — Present, Messrs. Stebbins, Emerson, Hedge, Brigham, Newell, Barrett, Ware, Sawyer, Nichols, Smith, and Fox.

The Treasurer presented his Annual Statement, duly audited by Messrs. Henry P. Kidder and Charles H. Burrage, the gentlemen appointed for that purpose by the President, as instructed by the Board at their April meeting.

The Secretary then read the Report prepared by him, which was adopted as the Annual Report of the Executive Committee, to be presented to the Association on the following day.

The Committee on New-England Correspondence reported that the societies in Rowe, Mass., and Lancaster, N.H., whose applications were postponed at the last meeting, had furnished the information required; and, in accordance with the recommendation of the Committee, the sum of fifty dollars was appropriated to each.

An appropriation was also made of a hundred dollars to the society at Kalamazoo, Mich., from the amount contri-

buted by Rev. Edward E. Hale's society, Boston, in compliance with the request of their "Board of Charity."

After the discussion of several questions relating to the Annual Meeting, the Board adjourned *sine die*.

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## INTELLIGENCE.

The Meetings of Anniversary Week occurred this year as usual. On Tuesday, May 26, the Thirty-eighth Anniversary of the American Unitarian Association was celebrated at the Arlington-street Church. As a full report of this occasion will be published in the July Number of this "Journal," no further notice will be given of it here. — The Collation took place at Faneuil Hall on the evening of Tuesday. Gov. Andrew presided; and speeches were made by Rev. Thomas J. Mumford, of Greenfield; Charles M. Ellis, Esq., of Boston; Rev. N. A. Staples, of Brooklyn, N.Y.; Richard Warren, Esq., of New York; Col. F. W. Palfrey, late of the Twentieth Massachusetts Regiment; Rev. Robert Collyer, of Chicago, Ill.; and Rev. Henry W. Bellows, D.D., of New York. A letter from Rev. Thomas Starr King to the Executive Committee of the American Unitarian Association was read; and also a telegraph despatch, announcing that a collection had just been made for the association, amounting to one thousand dollars. — The Ministerial Conference met Wednesday morning at the Bedford-street Chapel. An address was delivered by Rev. Thomas Hill, D.D., President of Harvard College, on "the Topics of the Pulpit;" which was followed by the usual discussion. — The Sunday-School Society held an anniversary meeting on Wednesday evening at the Hollis-street Church. After a brief statement, concerning the operations of the society, from the Secretary, addresses were made by the President, Rev. Alonzo Hill, D.D., of Worcester; Rev. George L. Chaney, of the Hollis-street Church; Rev. William S. Studley, of the Tremont-street Methodist-Episcopal Church; and Rev. H. W. Bellows, D.D.,

of New York. — The LORD'S SUPPER was administered Thursday morning, at the Bedford-street Church, by Rev. Chandler Robbins, D.D., and Rev. Edward E. Hale. — PRAYER MEETINGS were held as usual, on each morning of the week, at different churches, and were fully attended.

Mr. JOHN C. LEARNED, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the society in Exeter, N.H., on Wednesday, May 6. The order of services was as follows: Anthem; introductory prayer, by Rev. Jonathan Cole, of Newburyport; selections from the Scriptures, by Rev. James De Normandie, of Portsmouth, N.H.; hymn; sermon, by Rev. William R. Alger, of Boston; prayer of ordination, by Rev. Andrew P. Peabody, D.D., of Cambridge; hymn; charge, and address to the people, by Rev. Charles Lowe, of Somerville; fellowship of the churches, by Rev. Henry W. Foote, of Boston; anthem; concluding prayer, by Rev. Jonathan Cole; hymn; benediction, by the pastor.

Rev. WILLIAM SILSBEE has resigned the charge of the society in Northampton, Mass.

The CONFERENCE OF WESTERN UNITARIAN CHURCHES will meet this year at Toledo, O.; commencing on Wednesday, June 17.

Rev. STEPHEN G. BULFINCH has resigned the charge of the society at Harrison Square, Mass.

Rev. T. B. FORBUSH, of Northborough, has accepted a call from the society at West Roxbury, Mass.

The NEW-HAMPSHIRE UNITARIAN ASSOCIATION will hold their first annual meeting at Concord, N.H., on Wednesday, June 10, at eleven o'clock, A.M.

Mr. SAMUEL B. STEWART, a graduate of the Cambridge Divinity School in the class of 1862, was ordained as pastor of the Society in Nashua, N.H., on Wednesday, May 13. The order of services was as follows: Anthem; introductory prayer, by Rev. William H. Savary, of West Newton; reading of the Scriptures, by Rev. A. W. Stevens, of Manchester, N.H.; hymn; sermon, by Rev. William R. Alger, of Boston; ordaining prayer, by Rev. Samuel Barrett, D.D., of Roxbury;

hymn; charge, by Rev. Fred. Hinckley, of Lowell; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. Stephen G. Bulfinch, of Dorchester; anthem; concluding prayer, by Rev. William O. White, of Keene, N.H.; benediction, by the pastor.

Mr. JOHN W. HUDSON, a graduate of the Cambridge Divinity School, was ordained as pastor of the society in Ware, Mass., on Wednesday, May 6. The order of services was as follows: Voluntary and anthem; introductory prayer, by Rev. Rush R. Shippen, of Worcester; selections from the Scriptures, by Rev. Edward J. Galvin, of Brookfield; hymn; sermon, by Rev. Edward E. Hale, of Boston; prayer of ordination, by Rev. William Silsbee, of Northampton; hymn; charge, by Rev. Francis Tiffany, of Springfield; right hand of fellowship, by Rev. James T. Hewes, of South Boston; anthem; address to the congregation, by Rev. Rush R. Shippen; concluding prayer, by Rev. Edward E. Hale; hymn; benediction, by the pastor.

Rev. ALBERT B. VORSE has accepted a call from the society in Sandwich, Mass.

Mr. WILLIAM T. PHELAN, a graduate of the Meadville Theological School in the class of 1862, has accepted a call from the society in Mendon, Mass.; and will be ordained on Wednesday, June 10.

Rev. LEVI W. HAM has accepted an invitation to take charge of the society in Wilton, N.H., for one year.

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## BOOKS RECEIVED

*Since our last Notice.*

*The Desert and the Promised Land:* a Sermon. By E. E. HALE. Boston.

*Northern Strength and Weakness:* an Address on Occasion of the National Fast; delivered in Watertown, by Rev. JOHN WEISS. Boston: Walker, Wise, & Co.

*The War to end only when the Rebellion ceases.* By H. W. BELLOWS, D.D. New York: 683, Broadway.

These three sermons show the force of thought, and fire of heart, with which our best men are illuminating and warming the soul of the great North. Such discourses are the daily bread which God gives us, and without which we might easily faint amid the trials of the hour. But, when the historian reads these vivid pages in after-days, he will say of our time, "Man did eat angels' food: he had bread enough."

*On Liberty.* By JOHN STUART MILL. Boston: Ticknor & Fields. 1863.

This is one of the books which place the philosophic foundations of solid rock beneath the great temple of liberal belief. It is a book to be studied and kept. It is clear and deep and wise; but, though perfectly plain, it may be read a second and third time with new profit. Seldom do we read a book which may be more heartily commended than this. The idea is not new, nor does it pretend to be new; but it is stated with great force and beauty.

*Chaplain Fuller;* being a Life-sketch of a New-England Clergyman and Army Chaplain. By RICHARD F. FULLER. Boston: Walker, Wise, & Co. 1863.

Such books as these are interesting to friends and family. The incidents in the life of a man like Mr. Fuller are few; and the book, of course, cannot be very much to the general public. But there is no reason why it should not be written for those who desire to have a memorial of their departed friend.

*The Roman-Catholic Principle*: a "Price Lecture," delivered in Trinity Church, Boston. By FRED. D. HUNTINGTON, D.D., Rector of Emanuel Church. E. P. Dutton. 1863.

This lecture on the characters of Romanism and Protestantism seems to us a very sound statement, and to be written with marked ability. We have read it carefully, and have hardly seen a sentence which we could not accept from our point of view. It gives us real satisfaction to be able to give an unqualified indorsement to a doctrinal essay by Dr. Huntington; since we have been compelled, latterly, to criticise some of his writings. It is not only correct in doctrine, but it is eminently religious in its spirit.

*The Pioneer Boy, and how he became President.* By WILLIAM M. THAYER. Boston: Walker, Wise, & Co.

An interesting story of the Life of President Lincoln.

*Spectacles for Young Eyes. Pekin.* By SARAH W. LANDER. Boston: Walker, Wise, & Co.

China is a country full of interest, and little written about. This is a child's book about it; and, with the last-noticed book, good to put in a Sunday-school library, or to give to children.

*Good Thoughts in Bad Times,* and other Papers. By THOMAS FULLER. Boston: Ticknor & Fields. 1863.

We are very glad of this republication. Our friends have conferred a service on us all by giving us this work of Fuller in so beautiful a shape. It has not been easy hitherto to have access to the works of this great writer; but in this publication we have three of them brought together in one volume. Fuller was as full of fun and wit as Henry Ward Beecher; and we all remember that Coleridge places him next to Shakspeare in some qualities of thought. This is a book for all who love religion, genius, intellect, wit. Let them buy it, and keep it by them, as we shall do with our copy.

*The Story of My Career,* &c. By HEINRICH STEFFENS. Translated by William Leonhard Gage. Boston: Gould & Lincoln.

An excellent book, which seems to be very well translated. It contains notices of large numbers of eminent German writers, as Goethe, Tieck, Schiller, Schelling, Schleiermacher, Fichte, Novalis, Schlegel, Neander, &c.

*Life in the Open Air, and Other Papers.* By THEODORE WINTHROP. Boston: Ticknor & Fields.

This is the last volume of the posthumous writings of Winthrop, — "our Körner, with lyre and sword;" whose books are among the most brilliant and satisfactory that have issued from the American press.

*A Tribute to Major Sidney Willard,* &c. By C. A. BARTOL Boston: Walker, Wise, & Co.

This notice of one of our noble Boston Boys, who fell at Fredericsburg, is full of feeling and discrimination. We extract the following passage: —

"His moral habits, however, were his charm and crown. He was inured to self-sacrifice. A Christian soldier, he bore the cross with the sword. In frame a giant, he was in gentleness a child. I was often struck with the mild voice from that ample chest, the sweet look in those powerful features, the soft planting of that vigorous step; and all who looked on him must have observed the nobility of expression that stood not in

contrast, but correspondence with that lofty stature. His self-control was no natural gift, but a virtue resolutely acquired over a temper threatening at the outset to be impetuous and warm. Those who knew him best cannot recall a deviation from the strictest integrity, a failure from the highest generosity, or a taint on his entire sanctity. Into his complete manhood he confided, let me tell you, children, as a child in his parents; and his parents had occasion only to trust him. All domestic affection in him was most lively and strong. A cherished member, as he was, of this church, I call gratefully to mind the emphatic approbation, which, from his large soul, he gave to its open communion. He was an earnest antislavery man. Slavery was abhorrent to every sentiment of his nature; and his ashes would reprove me if I had not chosen to-day a theme consonant with his convictions. Has not he, whose body lay lifeless and cold yesterday at this altar, a right, out of his silence, to speak in my voice?"

*Report of the Superintendent of Chambers-street Chapel.* Boston, April, 1863.

This Report, by Mr. LORING LOTHROP, shows how much good is done by this excellent institution, modelled, to some extent, on the Warren-street Chapel. We recommend the Report and the institution to all interested in genuine philanthropy.

*Tales and Sketches.* By HUGH MILLER. Edited, with a Preface, by Mrs. Miller. Boston: Gould & Lincoln, 1863.

These tales and sketches were written when Hugh Miller was young: when he was tired; when he had not yet found out what he was meant to be: so that, except for the admirers of Hugh Miller, they are not very interesting.

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## ACKNOWLEDGMENTS.

| 1863. | | | | |
|---|---|---|---|---|
| May | 1. | From | Rev. Nathaniel Hall's Society, Dorchester, as a donation . . . . . | $190.00 |
| „ | 4. | „ | Society in Brunswick, Me., as a donation . . | 15.00 |
| „ | „ | „ | Society in Brookline, as a donation . . . . | 163.66 |
| „ | 5. | „ | Society in Petersham, for Monthly Journals, additional . . . . . | 10.00 |
| „ | „ | „ | Rev. S. W. M'Daniel, to make himself an annual member . . . . . | 1.00 |

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| May | 7. | From | Rev. Augustus Woodbury's Society, Providence, as a donation, additional | $ 5.00 |
| „ | 8. | „ | Society in Brattleborough, Vt., for Monthly Journals | 23.00 |
| „ | 11. | „ | Society in Lancaster, Mass., as a donation | 45.00 |
| „ | 12. | „ | Hollis-street Society, Boston, as a donation | 105.00 |
| „ | „ | „ | Warren Sawyer, to make himself an annual member | 1.00 |
| „ | 13. | „ | Rev. Dr. Hall's Society, Providence, as a donation | 151.77 |
| „ | „ | „ | Rev. G. L. Chaney, to make himself an annual member | 1.00 |
| „ | „ | „ | Rev. Horatio Stebbins's Society, Portland, Me., for Monthly Journals | 36.00 |
| „ | „ | „ | Society in Fitchburg, for Monthly Journals, additional | 7.00 |
| „ | „ | „ | Second Society, Philadelphia, for Monthly Journals | 8.00 |
| „ | 14. | „ | Arlington-street Society, Boston, as annual subscription, additional (in all, $514.30) | 46.90 |
| „ | 18. | „ | Hawes-place Society, South Boston, as a donation | 28.60 |
| „ | 19. | „ | Rev. J. H. Wiggin, to make himself an annual member | 1.00 |
| „ | 20. | „ | Society in Taunton, as a donation | 88.00 |
| „ | „ | „ | Society in Beverly, as a donation | 60.50 |
| „ | „ | „ | Society in Belfast, Me., as a donation | 41.00 |
| „ | „ | „ | Society in Montreal, Can., for Monthly Journals | 50.00 |
| „ | 21. | „ | Rev. E. B. Willson's Society, Salem, as a donation | 155.35 |
| „ | 23. | „ | Rev. H. F. Harrington's Society, Cambridgeport, as a donation | 50.00 |
| „ | 25. | „ | Rev. R. R. Shippen's Society, Worcester, as a donation | 46.00 |
| „ | „ | „ | Rev. Edward E. Hale's Society, Boston, as a donation | 300.00 |
| „ | „ | „ | Society in Walpole, N.H., as a donation | 20.00 |
| „ | 26. | „ | Society in Lexington, as a donation | 40.00 |
| „ | „ | „ | Society in Concord, Mass., as a donation, $75.00 | |
| „ | „ | „ | For Monthly Journals . . . . . 65.00 | |
| | | | | 140.00 |
| „ | „ | „ | Rev. John Murray, to make himself an annual member | 1.00 |
| „ | 27. | „ | three members of Rev. Dr. Hall's Society, Providence, for missions | 100.00 |
| „ | „ | „ | Society in Cohasset, for Monthly Journals | 10.00 |
| „ | „ | „ | Rev. G. G. Withington, to make himself an annual member | 1.00 |
| „ | 28. | „ | subscribers to Monthly Journals, in Rev. Dr. Putnam's Society, Roxbury | 25.00 |
| „ | 29. | „ | a friend, for "Old Church at Madras" | 5.00 |

ARMY FUND.

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|---|---|---|---|---|
| May | 25. | From | New South Society, Boston | $33.00 |
| „ | „ | „ | ladies of the First and Second Unitarian Societies, Worcester | 200.00 |